

The Impact of Yoga and Mindfulness-Based Practices on Self-Compassion: A Mixed - Methods Study

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Article Info	ABSTRACT
<p>Article History:</p> <p>Received Jul 6, 2025 Revised Aug 10, 2025 Accepted Sep 5, 2025</p> <p>Keywords:</p> <p>Self-compassion Yoga Mindfulness Emotional regulation Mixed-methods Mental health</p>	<p>Through encouraging self-acceptance, focused, nonjudgmental observation, and heightened awareness of physical markers, yoga has the capacity to create an environment and experiences that empower people to value, respect, and connect with their bodies. Dysregulation affects many people for a variety of reasons. Our bodies are continuously absorbing information and detecting our surroundings. One of the most rapidly developing therapeutic modalities in psychology and related disciplines is mindfulness-based therapy. It is used to promote health and wellness as well as to treat a variety of medical conditions and psychological and psychiatric distress. Being self-conscious (mindfulness), self-kind in the face of suffering (self-kindness), and aware that you are not alone in your suffering (common humanity) are all components of self-compassion. It is hard to identify one's emotional needs without the knowledge that mindfulness provides, making self-compassion impossible. One important aspect of how self-compassion and mindfulness practices have outstanding results is that they both rely on neuroplasticity, which is the idea that repeated practice may change the structure of our brains. The impact of yoga and mindfulness-based activities on adults' self-compassion is examined in this mixed-methods study. This study uses qualitative semi-structured interviews with 10 individuals and quantitative measures from 100 persons, including the Mindful Attention Awareness Scale and Self-Compassion Scale, to investigate correlations and subjective experiences. Quantitative results show that self-compassion and practice frequency are strongly positively correlated, with practice frequency significantly predicting self-compassion scores. The main mechanisms identified by thematic qualitative analysis were decreased self-judgment, better emotional regulation, and present-moment awareness. These results highlight the complementary benefits of yoga and mindfulness as easily accessible therapies to foster self-compassion and psychological resilience.</p>
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1. INTRODUCTION

Due to rapid cultural change, technological breakthroughs, and financial difficulties, individuals face a growing number of psychological stressors nowadays. Anxiety, depression, and chronic stress are among the mental health issues that are on the rise globally as a result of these stressors [1]. The World Health Organization estimates that over 300 million people worldwide suffer from depression, highlighting the critical need for effective, long-lasting mental health therapies.

Mind-body practices like yoga and mindfulness have become more popular within this context as holistic methods that address the interdependence of mental, emotional, and physical health. These practices, which have their roots in ancient Eastern traditions, promote emotional balance and resilience by encouraging mindfulness and acceptance of the present moment [2].

Self-compassion, which is the ability to treat oneself with kindness and understanding in trying circumstances instead of with harsh self-criticism or avoidance, is a psychological concept that is especially pertinent to well-being. Self-compassion, as opposed to self-esteem, provides a steady [3], unconditional source of emotional support that allows people to endure difficulties without making their suffering worse by making negative judgments about themselves. Higher levels of self-compassion are consistently connected with better coping, less depression and anxiety, and greater life satisfaction.

Yoga is a holistic therapeutic method that addresses the root causes of a number of disorders. According to this theory [3], the mind is crucial in these situations and works to bring the body's internal balance back. This procedure is frequently thought of as a useful substitute in situations where traditional medical treatments are unable to offer comprehensive answers.

By improving metacognitive awareness, yoga and mindfulness-based meditation help people reframe their thoughts and feelings as transient sensations rather than unchangeable realities. It is hypothesized that this increased awareness helps reduce recurring negative thought patterns, which frequently result in catastrophizing and other harmful symptoms, including ineffective coping and stress mechanisms [4].

As a result, this decrease in maladaptive cognitive patterns can lessen obesity-related symptoms and enhance general quality of life. The practice of regulating emotions is greatly aided by the use of yoga techniques. These cognitive methods help individuals to manage their emotions, keeping them from being overwhelmed by emotional intensity.

By manipulating information input and evoking emotions, cognitive regulation enables people to develop a more adaptive attitude. People who regularly use positive thinking techniques, like concentrating on good things that have happened, making plans for successful interventions, and viewing things positively, are more resilient and less likely to suffer from physical illnesses brought on by stress.

People improve their cognitive and emotional functioning, which in turn improves their problem-solving skills and promotes pleasant emotional experiences, by employing these adaptive tactics to reduce negative feelings. People with good physical and mental health use their feelings to their advantage in order to accomplish better results. Lastly, yoga training develops heightened awareness and concentration during asana practice, which causes practitioners' minds to become profoundly still [5].

Yoga and mindfulness practices emphasize present-moment awareness and acceptance, foundational to developing self-compassion. However, while several studies investigate the psychological benefits of these practices independently, few examine their combined influence on self-compassion using an integrated mixed-methods approach. Understanding both statistical relationships and experiential narratives is vital to appreciating how these practices transform self-relationship and well-being.

Ancient contemplative techniques with roots in many different religions and frequently based on Buddha's teachings gave rise to the mindfulness idea. "The ability to bring complete attention to the experiences occurring in the present moment, in a non-judgmental or accepting way" is a frequent definition of mindfulness. It is possible to cultivate mindfulness as a personality

feature or as a state of mind via practice. The term "mindfulness-based interventions" refers to interventions that use mindfulness-based practices [6].

Studies have shown that mindfulness and psychological well-being are positively correlated. Children and teenagers who practice mindfulness were found to be better able to control their negative emotions. The method consists of four elements: present-moment focus, experience awareness, attentional control, and a receptive or nonjudgmental attitude toward experience. Mindfulness can be either a personality feature or a state of mind that can be developed through practice. Helping people cultivate awareness is the aim of mindfulness-based therapies.

Numerous [7] mindfulness techniques have been shown to enhance mental health, including anxiety and stress, and to have a good effect on related physiological markers (e.g., lowering cortisol levels). Additionally, studies have found that mindfulness-based interventions can successfully reduce loneliness in young adults after eight to ten weeks. Maladaptive thinking, such as biased recognition of unfavorable interpersonal interactions, is frequently displayed by lonely people.

By practicing mindfulness, one can learn to be conscious of and alert to feelings and thoughts in the present moment while maintaining an attitude that is neither judgmental nor reactive to those experiences. Additionally, mindfulness exercises have been shown to reduce maladaptive thought processes and promote composure in the face of loneliness. Therefore, mindfulness training may change how one views interpersonal experiences in social isolation scenarios [8].

However, mindfulness enables us to be less engrossed in and associated with our negative thoughts and feelings by allowing us to see them for what they are: thoughts and feelings. We possess the viewpoint required to show empathy for our struggles. Additionally, it gives one the room to consider "how can I best care for myself right now?" Turning forward and confronting our sorrow head-on requires guts, yet if we want to lessen our suffering, this bravery is necessary. Therefore, the foundation of self-compassion is mindfulness. But when we have self-compassion, we acknowledge that we all have difficulties in life because it's a natural aspect of being human. In actuality, we are card-carrying members of the human race because of our struggles.

The aspect of shared humanity also aids in differentiating between self-love and self-compassion. Self-love is vital, but it ignores another crucial component: other people. By definition, compassion is relational. It suggests a fundamental mutuality in the feeling of suffering and originates from the recognition that the common human experience is flawed [9]. We remember that everyone suffers when we are in touch with our humanity. The experience of imperfection is common, even when the triggers, situations, and levels of anguish vary. We experience less loneliness and isolation when we recall our shared humanity.

In a similar vein, self-kindness lessens self-judgment and, as an affiliative feeling, makes us feel safer and facilitates mindfulness of our suffering. Furthermore, acknowledging that flaws are a natural aspect of being human allows us to be less judgmental of our issues and less isolated by allowing us to take things less personally. In this sense, self-compassion can be viewed as a dynamic mechanism that embodies a state of synergistic interaction among its parts.

The goal of self-compassion is to lessen suffering, which is accomplished via a process of both acceptance and transformation. Self-compassion is sometimes thought of as simply being kind to oneself, but in order to lessen our suffering, we frequently need to put in a lot of effort or take proactive measures to protect ourselves. In our approach, self-compassion is based on mindfulness, so it is vital to examine the differences and similarities between these concepts.

First, compared to mindfulness in general, the kind of mindfulness that is a component of self-compassion is more limited. Awareness of suffering is explicitly referred to as the mindfulness component of self-compassion. But generally speaking, mindfulness is the capacity to observe any experience, whether it be neutral, pleasant, or negative, with composure. Since it encompasses the concepts of self-kindness and shared humanity—actively comforting and calming oneself when painful feelings arise and recalling that such experiences are a natural aspect of being human—self-compassion as a whole is also more expansive than mindfulness.

The more limited definition of mindfulness may not necessarily include these attributes. Without intentionally calming and reassuring ourselves or recalling that these emotions are a

common human experience, we might be consciously aware of unpleasant thoughts and feelings. Self-compassion and mindfulness differ from one another in that they have different goals.

While mindfulness is a way of relating to experience, self-compassion is a way of relating to the experiencer who is in suffering. Accepting the feelings, ideas, and sensations that surface in present-moment awareness without passing judgment is a key component of mindfulness. Compassion includes the wish for sentient beings to be happy and pain-free [10,11].

This study aims to investigate the connection between self-compassion levels and the frequency of yoga and mindfulness-based activities. The study specifically seeks to ascertain whether self-compassion levels and the frequency of yoga/mindfulness practice are significantly positively correlated. It also explores whether, after adjusting for mindfulness, the frequency of practice is a significant predictor of self-compassion.

To understand more psychological and emotional effects of practicing yoga and mindfulness, the study also aims to investigate individuals' subjective experiences of how these practices affect their self-compassion. In order to provide a thorough knowledge of the impact of these activities on self-compassion, this mixed-methods approach attempts to incorporate both quantitative and qualitative findings.

2. LITERATURE REVIEW

Defining Self-Compassion and Its Psychological Significance

Three fundamental elements make up self-compassion: common humanity versus isolation, mindfulness versus over-identification, and self-kindness versus self-judgment.

Self-Kindness vs. Self-Judgment:

Using compassion and empathy instead of harsh judgment, especially when one is failing or in pain. But self-kindness is more than just putting an end to self-criticism.

It entails demonstrating concern for our suffering and proactively extending our hearts to ourselves. We are driven to make every effort to lessen our difficulties because we care, not because we are insufficient as is.

When faced with challenges, we frequently treat ourselves with icy stoicism instead of support, jumping right into problem-solving mode without taking care of our mental health needs. But when we practice self-kindness, we are emotionally open when things are tough.

We let our own suffering move us, pausing to acknowledge that "this is really hard right now." How can I take care of myself right now? Like when we receive kindness from someone else, we feel encouraged, supported, and validated when we respond to ourselves with kindness. This aids us in overcoming the obstacles we encounter.

Common Humanity vs. Isolation:

Overcoming feelings of isolation by realizing that suffering is a normal human emotion. Self-compassion's innate sense of humanity makes us feel more connected to, rather than apart from, other people. We have a tendency to wrongly believe that everyone else is doing well and that I am the only one who has failed or made a mistake.

This is an emotional response that limits our comprehension and warps reality rather than a logical process. Furthermore, we often believe that everyone else is getting off with it easier than we are, even when our difficulties are caused by challenging life situations for which we do not hold ourselves accountable.

We respond as though "something has gone wrong," forgetting that vulnerability and encountering difficulties are natural parts of being human. Our suffering is significantly worsened by this sense of abnormality, which breeds a terrifying sensation of alienation and loneliness.

But when we have self-compassion, we acknowledge that we all have difficulties in life because it's a natural aspect of being human. In actuality, we are card-carrying members of the human race because of our struggles. The aspect of shared humanity also aids in differentiating

between self-love and self-compassion. Self-love is vital, but it ignores another crucial component: other people.

By definition, compassion is relational. It originates from the understanding that the common human experience is flawed and asserts a basic mutuality in the feeling of pain. We remember that everyone suffers when we are in touch with our humanity. The experience of imperfection is common, even when the triggers, situations, and levels of anguish vary. We experience less loneliness and isolation when we recall our shared humanity.

Mindfulness vs. Over-Identification:

Preserving a healthy awareness of unpleasant feelings and thoughts without exaggeration or avoidance. If we want to cultivate compassion for ourselves, we must be prepared to confront and consciously acknowledge our own suffering. A balanced awareness that neither minimizes nor overstates the discomfort of our present-moment experience is mindfulness. If we don't admit that we're in pain, we can't be compassionate with ourselves. But if we struggle and ignore the truth of our pain, we may get so engrossed in it that we lose the ability to see beyond ourselves and acquire the perspective necessary to care for ourselves.

We run the risk of becoming caught up in our negative emotions and thoughts and being overly associated with them. This kind of rumination distorts the meaning and limits our attention. I am a failure, not just a failure. In addition to a horrible event, "My life is horrific". "Over-identification tends to reify our present-moment experiences, making fleeting occurrences seem permanent and final.

However, mindfulness enables us to be less engrossed in and associated with our negative thoughts and feelings by allowing us to see them for what they are: thoughts and feelings. We possess the viewpoint required to show empathy for our struggles. Additionally, it gives one the room to consider "how can I best care for myself right now?" Turning forward and confronting our sorrow head-on requires guts, yet if we want to lessen our suffering, this bravery is necessary. Being mindful is, therefore, the cornerstone of self-compassion.

This complex concept stands in contrast to self-esteem, which can vary depending on outside validation and frequently depends on a positive self-evaluation. Self-compassion provides a solid, unconditional approach to self-relation, especially in trying times.

Self-compassion is consistently related with a variety of beneficial psychological effects, according to empirical studies. For instance, numerous studies have shown that it has a good correlation with motivation and life satisfaction and a negative correlation with depression, anxiety, and stress. According to [11], self-compassion also acts as a mediator between psychological suffering and negative events like trauma or failure.

Additionally, self-compassion lessens maladaptive reactions like rumination and avoidance and encourages adaptive coping mechanisms like acceptance and positive reframing. It has been linked to improved interpersonal connections and increased emotional resilience.

According to research [12], university students may be able to confront, overcome, and recover from hardship and have a stronger sense of thriving and purpose in life if they have compassion for both themselves and others. The underlying mechanisms, however, are not well understood.

The current study sought to investigate the reasons behind the relationships between compassion and psychological discomfort, thriving, and life meaning among college students. Serial mediation analyses showed that self-compassion was associated with more resilience, less psychological distress, and higher degrees of flourishing and life meaning. It was also favorably connected with compassion from others.

According to our research, self-compassion and empathy for others are associated with university students' well-being and sense of purpose in life. The findings highlight the importance of being perceptive and receptive to love and kindness from others. The findings also emphasize how important it is to develop a self-care mindset.

Yoga: Philosophical Foundations and Psychological Benefits

Yoga is a multidimensional practice that integrates ethical precepts (yamas and niyamas), meditation (dhyana), breathing control (pranayama), and physical postures (asanas). Its roots are in

ancient Indian spiritual traditions. While traditional yoga incorporates mental and spiritual aspects aimed at comprehensive well-being, contemporary Western yoga frequently places more emphasis on the physical aspect.

Numerous studies demonstrate the psychological and physiological advantages of yoga. According to a field summary, yoga improves mood and quality of life, lowers stress biomarkers like cortisol, and regulates the autonomic nervous system.

By encouraging a non-reactive attitude toward interior feelings, yoga's emphasis on breath control and body awareness develops interoceptive awareness, which aids in emotional regulation.

Across a range of demographics, yoga therapies have shown promise in lowering PTSD, anxiety, and depression symptoms. Yoga's meditative elements promote acceptance and awareness, which are related to the psychological processes that lead to a greater capacity for self-compassion.

Mindfulness: Conceptual Overview and Therapeutic Applications

Being mindful entails intentionally focusing on current events without passing judgment. There is strong clinical evidence to assist the usage of mindfulness-based programs like Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT) in the treatment of anxiety, depression, and stress.

According to neuroscientific research, practicing mindfulness changes the parts of the brain associated with the attentional control, self-referential processing, and emotional regulation. The discovered therapeutic effects have a biological basis thanks to these neuroplastic alterations.

In terms of psychology, mindfulness cultivates an attitude of inquiry and openness toward one's inner experience, which lessens identification with negative emotions and thoughts. Because mindfulness enables the observation of painful experiences without exaggeration or avoidance, this trait is inherently linked to self-compassion.

[13] Examine how online MBIs affect university students' feelings of loneliness, paying particular attention to the differences between mindful stretching and mindful breathing. The study used a mixed-method methodology, which included qualitative interviews and a pre-post study. A total of 103 college students were randomized to either the mindful stretching only (MSO) or mindful stretching with mindful breathing (MSB) groups, which lasted for four weeks. Daily practices lasted fifteen minutes, and compliance was tracked. Loneliness, mindfulness, and hair cortisol were among the outcomes evaluated. To code for the perceived advantages, difficulties, and feedback, the qualitative study employed a thematic method. Results: For every outcome, there were no discernible differences between the groups. Both MSB and MSO therapies, however, demonstrated moderate to large effect sizes of development in mindfulness (Cohen's $d_{MSB} = 1.18$; Cohen's $d_{MSO} = 0.49$), and small-to-moderate effect sizes of reduction in loneliness (Cohen's $d_{MSB} = 0.45$; Cohen's $d_{MSO} = 0.19$). Qualitative findings showed that following the interventions, participants in both groups reported feeling calmer and more conscious of their surroundings and selves. According to the results, university students can improve their mindfulness and cope with loneliness by using short online self-help mindful stretching interventions, even if they don't include a mindful breathing component. Because mindfulness has been shown to provide psychological advantages, its effects may be further expanded throughout broad populations.

[14] Emphasizes the therapeutic uses of yoga, including yoga nidra and restorative techniques, as well as mindfulness-based treatments (MBIs), such as Mindfulness-Based Stress Reduction (MBSR). The article also discusses the ethical and cultural aspects of these activities as well as the difficulties in adapting them to contemporary contexts. By examining the benefits, limitations, and potential for innovation of yoga and mindfulness, this study emphasizes their significance in promoting holistic well-being and provides strategies for their wider incorporation in mental health programs.

Previous Research Linking Yoga, Mindfulness, and Self-Compassion

[15] Examine how mindfulness and adolescents' psychological health are related, taking into account the mediating effects of self-compassion, emotional dysregulation, and cognitive flexibility.

In addition to mindfulness's indirect, negative, and significant relationship with psychological well-being through emotional dysregulation ($p < 0.05$), the results show that cognitive flexibility has a positive and significant relationship with psychological well-being. Mindfulness is also positively and directly associated with psychological well-being ($p < 0.05$) and indirectly through self-compassion. The outcomes confirmed the hypotheses and validated the model's fit.

Previous research indicates that self-compassion is enhanced by mindfulness and yoga practices. For instance, MBSR dramatically increased healthcare professionals' self-compassion, according to a randomized controlled trial. Likewise, yoga practitioners report greater emotional well-being and self-compassion than non-practitioners [16]. Nevertheless, the majority of research focuses on yoga or mindfulness independently and is restricted to quantitative methods or small qualitative groups. Few studies combine both strategies or employ a combination of techniques to fully convey the intricacy of the process of developing self-compassion.

[17] Analyze the immediate and long-term meditative impacts of self-compassion and mindfulness on the outcomes of the Mindful Work course. Questionnaires about self-compassion, mindfulness, chronic fatigue, and perceived stress were completed by employees with burnout complaints ($N = 124$). Assessments were conducted before, immediately following, and six weeks after the instruction. Six weekly two-hour sessions of mindful physical exercise, yoga, and mindful meditation comprised the intervention. Six weeks later, there was a follow-up session. Increases in mindfulness mediated the effects of stress and exhaustion from the pre- to post-test, according to many parallel and serial mediation analyses. In terms of the mindfulness aspects, the training's benefits on stress and exhaustion, as well as non-reactivity to stress, were mediated by acting with awareness.

Additionally, the effects on stress and exhaustion from the post-test to the follow-up were mediated by improvements in self-compassion. Finally, it was discovered that mindfulness improvements during and after the training resulted in greater self-compassion, which in turn reduced stress (and weariness after the training). This study suggests that both direct and indirect gains in self-compassion and mindfulness can account for a portion of the stress and tiredness decrease experienced by employees throughout the Mindful2Work training.

[18] Analyze how a yoga-based intervention affects obese teenagers' feelings of loneliness, sadness, and self-compassion. This study used a quasi-experimental design with a pretest-posttest framework and included 58 male adolescents ages 15–17 who were classified as obese. A control group of the same size and an intervention group of 29 individuals who participated in an eight-week yoga program were the two equal groups into which the participants were split.

The Self-Compassion Scale, the Patient Health Questionnaire, and the DJGLS-6 were used to assess the research variables. ANCOVA was then used to analyze the data. There were notable variations in these characteristics across all groups, according to the study done at the end of the intervention. According to these results, the yoga intervention successfully increased self-compassion in obese male teenagers while also lowering their levels of loneliness and sadness.

Rationale for Mixed-Methods Design

Although quantitative approaches offer statistical support for correlations, they are unable to shed light on underlying mechanisms and lived experiences. Qualitative research provides context and depth by examining participants' subjective meanings and changes.

Data triangulation and a comprehensive understanding of how yoga and mindfulness promote self-compassion are made possible by combining these methods in a convergent design. This knowledge may then be used to inform public health campaigns and customized therapies.

3. METHODS

This study collected both quantitative and qualitative data at the same time using a convergent parallel mixed-methods design. In order to enhance and supplement conclusions, both quantitative data and qualitative themes were incorporated during the interpretation process [19].

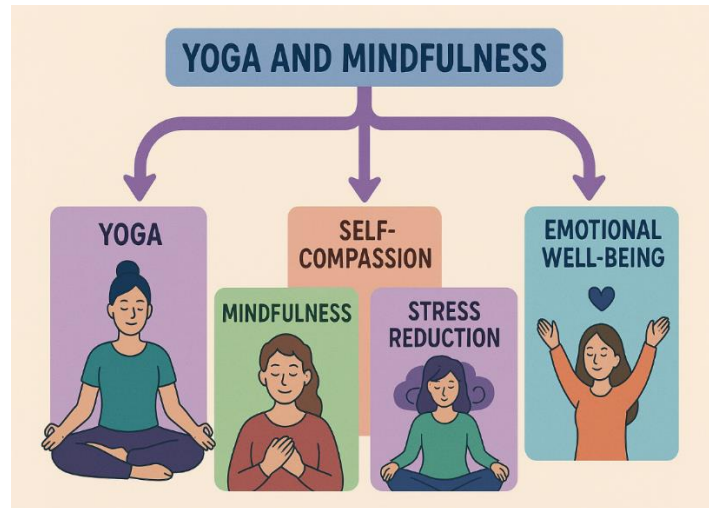


Figure 1. Yoga and Mindfulness-Based Practices on Self-Compassion

Participants and Sampling

A total of 100 participants were gathered from yoga studios and mindfulness centers using a snowball sampling technique. The first participants who fulfilled the inclusion requirements—practicing yoga or mindfulness for at least one session per week over the preceding month—were asked to recommend other members of their personal and professional networks who also fit the bill [20].

A larger and more varied group of people actively practicing yoga or mindfulness was recruited thanks to this referral-based strategy.

With ages ranging from 18 to 50 years, the final sample included 32 males and 68 females ($M = 32.4$, $SD = 8.7$). The participants' educational backgrounds ranged from postgraduate degrees to high school certificates.

Ten participants from the larger pool were purposefully chosen as a sub-sample to participate in in-depth qualitative interviews in order to obtain a deeper understanding of individual experiences. These individuals were selected to reflect a range of ages, genders, and practice types (mindfulness, yoga, or both).

A few other participants who showed interest but were not included in the interview subgroup also added anecdotal input through casual chats and follow-up emails, which enhanced the study's qualitative component [21].

Table 1. Participant Demographics

S.NO	VARIABLE	CATEGORY	FREQUENCY	PERCENTAGE
1	Gender	Female	68	68%
		Male	32	32%
2	Age Group	18–25	28	28%
		26–35	40	40%
		36–50	32	32%
3	Education Level	High School or Below	12	12%
		Undergraduate	58	58%
		Postgraduate	30	30%
4	Practice	Yoga Only	40	40%

	Type			
		Mindfulness Only	20	20%
		Both Yoga & Mindfulness	40	40%

Instruments

Self-Compassion Scale (SCS)

Using 26 items scored on a 5-point Likert scale (1 = Almost Never to 5 = Almost Always), the SCS assesses self-compassion across six dimensions. In a variety of populations, the measure has shown outstanding validity and reliability [22].

Mindful Attention Awareness Scale (MAAS)

The 15-item MAAS uses a 6-point rating system (1 being "almost always" and 6 being "almost never") to evaluate dispositional mindfulness. Greater mindfulness is reflected in higher scores.

Practice Frequency

The average weekly number of yoga or mindfulness sessions during the previous month was reported by the participants.

Qualitative Data Collection

Ten participants participated in semi-structured interviews to discuss their experiences with yoga and mindfulness, with an emphasis on self-compassion, self-relations, and emotional control. The interviews were recorded on audio with consent, lasted ten to fifteen minutes, and were verbatim transcribed.

Sample interview questions included:

- How has your yoga/mindfulness practice affected your relationship with yourself?
- Can you describe any changes in how you handle difficult emotions since beginning these practices?
- In what ways, if any, do these practices influence your feelings of kindness or judgment toward yourself?

Procedure and Ethics

Google Forms was used to distribute and gather quantitative data from yoga and mindfulness groups. Video calls or in-person interviews were used. The Institutional Ethics Committee gave their approval to the study protocol. All information was kept confidential, and participants provided their informed consent [23].

Data Analysis

Quantitative

SPSS v23 was used to analyze the data. Scale scores and demographics were summarized using descriptive statistics. Pearson's correlation coefficients looked at the connections between self-compassion, mindfulness, and practice frequency. The predictive impact of practice frequency on self-compassion was examined using simple linear regression.

Qualitative

Data familiarization, coding, topic production, theme evaluation, theme definition, and reporting are all components of thematic analysis. Dependability was ensured by two separate programmers.

4. RESULTS AND DISCUSSIONS

The participants' baseline demographic and clinical characteristics are shown in Table 1. Of them, 32% were female and 68% were male. Furthermore, the vast majority of participants came from the yoga studios. In terms of participant experience, the majority of the sample stated that they had previously practiced yoga and meditation.

The chi-squared and t-test findings showed that the two groups didn't vary considerably in any of the variables at baseline ($p > 0.05$). These results imply that the original group assignment did not contain any potentially confusing variables, which improves the validity of the analyses that followed.

Quantitative Findings

Table 2. Analysis of Descriptive Statistics

S.No	Variables	Mean	SD	Range
1	Practice Frequency (sessions/week)	2.7	1.2	1 – 7
2	Self-Compassion Scale (SCS)	3.4	0.75	2.0 – 4.8
3	Mindfulness Scale (MAAS)	3.7	0.70	2.1 – 5.0

Correlation Analysis

Regular participation in yoga/mindfulness practices is linked to higher levels of self-compassion and mindfulness, as evidenced by the strong correlation found between practice frequency and both of these traits.

Table 3. Analysis of Pearson's correlations

S.No	Variables	1	2	3
1	Practice Frequency	—	—	—
2	Self-Compassion (SCS)	.79**	—	—
3	Mindfulness (MAAS)	.83**	.77**	—

** $p < .001$

Regression Analysis

Self-compassion scores were significantly predicted by practice frequency, which explained 62% of the variation. This suggests that higher levels of self-compassion are strongly predicted by increased yoga and mindfulness practice.

Table 4. Regression analysis tested whether practice frequency predicted self-compassion

S.No	Predictor	β	SE	t	p	R ²
1	Practice Frequency	0.72	0.08	9.00	<.001	0.62

Qualitative Findings

Three main themes emerged from the thematic analysis, shedding light on how participants' behaviors led to an improvement in self-compassion:

Cultivating Emotional Regulation and Acceptance

Participants talked about how they learned to notice feelings without reacting or passing judgment right away. They were able to "step back" from upsetting emotions by combining yoga poses with breath awareness:

"When anxiety strikes, I concentrate on my breathing and body sensations." I feel as though I can express my feelings without being overwhelmed or self-critical. (Participant 4).

By encouraging acceptance rather than avoidance, this attentive presence laid the groundwork for self-kindness [24].

Developing Present-Moment Awareness and Non-Judgment

By keeping participants grounded in the here and now, mindfulness meditation and yoga helped them avoid ruminating or harsh self-criticism:

"I notice my tendency to judge myself harshly." However, I've learned to recognize these notions as just that—thoughts—in meditation. It is liberating. (Participant 7).

A kinder internal conversation was encouraged by this decentered consciousness [25].

Experiencing a Shift Toward Self-Kindness and Common Humanity

Given that hardship is a natural part of life, many participants expressed a growing propensity to treat themselves with kindness:

"Yoga teaches me to listen to my body and honor my limits." I've learned to be more understanding and compassionate with myself, particularly when I experience setbacks. (First Participant)

Feelings of loneliness and self-criticism were lessened by this realization.

5. DISCUSSION

The benefits of Yoga and Mindfulness based Self-Compassion combination were examined in this study in individuals with persistent low back pain.

The findings showed that all groups differed significantly in the factors that were examined, such as loneliness, despair, and self-compassion. These results imply that in obese male teenagers, the yoga-based intervention successfully increased self-compassion while lowering feelings of loneliness and sadness.

Interpretation of Quantitative Findings

Previous research highlighting the psychological advantages of yoga and mindfulness is supported by the strong positive correlations found between practice frequency and self-compassion. Regular practice is a major predictor of self-compassion, according to the regression model, highlighting the significance of consistency in developing a self-compassionate mindset.

The strong link with mindfulness that also occurs shows that the relationship between self-compassion and practice is mediated by mindfulness abilities. In order to lessen self-judgment and promote self-kindness, practitioners cultivate heightened awareness and acceptance of present-moment experience.

Qualitative Insights

The mechanisms underlying these quantitative links are better understood thanks to the theme analysis. According to participant stories, yoga and mindfulness help people develop self-compassion by promoting emotional control, nonjudgmental present awareness, and an understanding of one's common humanity.

The qualitative data demonstrate how these changes are embodied, with participants using breath control and body awareness to cope with distress. By grounding emotional regulation in somatic experience, this mind-body integration may set yoga apart from other self-compassion approaches.

Theoretical Implications

The integration of Western psychological theories of self-compassion with Eastern contemplative traditions is supported by the findings. By fostering embodied mindfulness via yoga and meditation, they contend that psychological resilience can be improved by transforming ingrained self-critical tendencies into self-compassionate ones.

Practical Implications

Yoga and mindfulness can be widely used in community and clinical settings to support mental health and well-being since they are accessible and reasonably priced. Programs that use embodied mindfulness to promote self-compassion may lessen stigma and enhance outcomes for groups that are susceptible to stress and self-criticism.

Limitations and Future Research

The cross-sectional approach restricts causal inference; experimental or longitudinal studies are necessary to validate temporal connections. The sample's self-selection for practice and geography may restrict its generalizability. In order to triangulate results, future studies should include a variety of demographics and use physiological indicators (such as heart rate variability). On the other hand, there were some notable advantages to this study, especially the incorporation of yoga training, which revealed a possible factor that may be used in conjunction with conventional fitness programs to improve the mental health of obese teenagers. In conclusion, yoga may be considered a useful adjunctive treatment for several psychological issues in overweight male teenagers. Considering that young people often appreciate doing physical activities like yoga, their involvement can have a big impact. These adults may see improvements in their physical and emotional health by including yoga in their daily routines, which would help them deal with issues they frequently encounter. To examine this relationship in greater detail, more research is essential.

6. CONCLUSION

In this study, we determine whether self-compassion levels and the frequency of yoga/mindfulness practice are significantly positively correlated. It also explores whether, after adjusting for mindfulness, the frequency of practice is a significant predictor of self-compassion. To understand more psychological and emotional effects of practicing yoga and mindfulness, the study also aims to investigate individuals' subjective experiences of how these practices affect their self-compassion. This mixed-methods approach combines qualitative and quantitative data to provide a thorough knowledge of how these practices affect self-compassion. Research indicates that regular practice of yoga and mindfulness greatly improves adults' self-compassion. While qualitative data provide light on life-changing experiences of self-kindness, present, and emotional control, quantitative results show robust connections and predictive associations. These outcomes add to the increasing corpus of research illustrating the efficacy and accessibility of holistic mind-body techniques in fostering psychological resilience via self-compassion. In the end, people in good physical and mental health use their feelings to their advantage in order to accomplish better results.

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